

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 6th February 1892.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadi" ...	Tangail, Mymensingh	600	
2	"Kaliyuga" ...	Calcutta	...	
3	"Kasipore Nivási" ...	Kasipore, Burrisal ...	280	
4	"Navamihir" ...	Ghatail, Mymensingh	500	
5	"Uluberia Darpan" ...	Uluberia ...	700	
<i>Tri-monthly.</i>				
6	"Hitakari" ...	Kushtea ...	800	22nd January 1892.
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta ...	20,000	30th ditto.
8	"Banganivási" ...	Ditto ...	8,000	29th ditto.
9	"Burdwán Sanjivani" ...	Burdwan ...	335	26th ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	25th ditto.
11	"Dacca Prakásh" ...	Dacca ...	2,200	31st ditto.
12	"Education Gazette" ...	Hooghly ...	825	29th ditto.
13	"Grámvási" ...	Ramkristopore, Howrah	1,000	1st February 1892.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	28th January 1892.
15	"Hitavádi" ...	Calcutta ...	.....	30th ditto.
16	"Murshidábád Pratinidhi" ...	Berhampore ...	.....
17	"Navayuga" ...	Calcutta ...	500	
18	"Prakriti" ...	Ditto ...	.....	30th ditto.
19	"Pratikár" ...	Berhampore ...	609	29th ditto.
20	"Prithivi" ...	Calcutta ...	.....
21	"Rungpur Dikprakásh" ...	Kakinia, Rungpur ...	.....
22	"Sahachar" ...	Calcutta ...	800-1,000	27th ditto.
23	"Sahayogi" ...	Burrisal ...	342	30th ditto.
24	"Sakti" ...	Dacca ...	.....
25	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea ...	1,000	
26	"Samaya" ...	Calcutta ...	3,000	29th ditto.
27	"Sanjivani" ...	Ditto ...	4,000	30th ditto.
28	"Sansodhini" ...	Chittagong ...	.....
29	"Sáraswat Patra" ...	Dacca ...	300	30th ditto.
30	"Som Prakásh" ...	Calcutta ...	600	
31	"Srimanta Sadagar" ...	Ditto ...	.....
32	"Sudhákár" ...	Ditto ...	3,100	29th ditto.
33	"Sulabh Samáchar" ...	Ditto ...	.....
<i>Daily.</i>				
34	"Banga Vidyá Prakáshiká" ...	Calcutta ...	500	27th, 28th, 30th January, and 1st and
35	"Bengal Exchange Gazette" ...	Ditto ...	.....	2nd February 1892.
36	"Dainik-o-Samáchar Chandriká" ...	Ditto ...	1,000	31st January to 2nd February 1892.
37	"Samvád Prabhákár" ...	Ditto ...	1,500	29th and 30th January 1892.
38	"Samvád Purnachandrodaya" ...	Ditto ...	300	
39	"Sulabh Dainik" ...	Ditto ...	.....

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
40	"Dacca Gazette"	Dacca ... ..	.....	25th January 1892.
HINDI.				
<i>Monthly.</i>				
41	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling ...	50	
42	"Kshatriya Patriká"	Patna ...	250	
<i>Weekly.</i>				
43	"Aryávarta"	Calcutta ...	750	28th ditto.
44	"Behar Bandhu"	Bankipore ...	500	14th ditto.
45	"Bhárat Mitra"	Calcutta ...	1,200	
46	"Champarun Chandrika"	Bettiah ...	350	
47	"Desí Vyápári"	Calcutta ...	.....
48	"Hindi Bangavási"	Ditto ...	.....
49	"Sár Sudhánidhi"	Ditto ...	500	1st February 1892.
50	"Uchit Baktá"	Ditto ...	4,500	
URDU.				
<i>Weekly.</i>				
51	"Al Punch"	Bankipore ...	.....
52	"Anis"	Patna ...	.....
53	"Calcutta Punch"	Calcutta ...	.....	25th January 1892.
54	"General and Gauhariasfi"	Ditto ...	.....
55	"Mehre Monawar"	Mozufferpore ...	.....
56	"Raisul-Akhbari-Moorshidabad"	Murshidabad ...	150	
57	"Setare Hind"	Arrah ...	.....	29th ditto.
58	"Darussaltanat and Urdu Guide"	Calcutta ...	340	
URIYA.				
<i>Monthly.</i>				
59	"Asha"	Cuttack ...	165	
60	"Echo"	Ditto ...	.....
61	"Pradíp"	Ditto ...	.....
62	"Samyabadi"	Ditto ...	.....
63	"Taraka and Subhavártá"	Ditto ...	.....
64	"Utkalprána"	Mayurbhunj ...	.....
<i>Weekly.</i>				
65	"Dipaka"	Cuttack ...	.....
66	"Samvad Váhika"	Balasore ...	200	31st December 1891 and 7th January 1892.
67	"Uriya and Navasamvád"	Ditto ...	420	30th December 1891 and 6th January 1892.
68	"Utkal Dípiká"	Cuttack ...	420	2nd and 9th January 1892.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
69	"Paridarshak"	Sylhet ...	480	25th January 1892.
70	"Silchar"	Silchar ...	500	
<i>Weekly.</i>				
71	"Srihatta Mihir"	Sylhet ...	332	

II.—HOME ADMINISTRATION.

(a)—Police.

A correspondent of the *Sahayogi*, of the 30th January, brings to the notice of the authorities the following cases of oppression and dereliction of duty on the part of the police of Galachipa in the Backergunge district:—

SAHAYOGI,
Jan. 30th, 1892.

(1). About a month ago, Tarakanta Banerji, a literate constable of the Galachipa station, in the Backergunge district, swallowed half a tola of opium in consequence of a quarrel with his wife. It was with great difficulty that the opium was pumped out by the police themselves. But the case was reported as one of drunkenness, and the man thus escaped the punishment of attempted suicide.

(2). Recently a *dhándáwal* from Bikrampore having bathed in the tank attached to the police-station premises was arrested by a constable by order of the writer-constable and was most cruelly beaten. He was not let off till he had paid nine rupees to the policemen as his ransom.

(3). At Galachipa a *hât* has been held every seven days for a long time. But it is in danger of being abolished on account of the oppression which is committed on the shop-keepers by the police.

(4). Recently the correspondent had occasion to go to the Galachipa police-station to inform the police of a probable affray between himself and some people who wished to oppose him in bringing home paddy from a field. The police made him pay Rs. 12 as blackmail.

It is hoped the District Magistrate and the District Superintendent of Police, Backergunge, will take note of these and correct the police of Galachipa.

(b) - Working of the Courts.

2. The *Samay*, of the 29th January, has learnt that Government has sanctioned Rs. 15,000 as fee for the barrister whom it specially engaged to defend the police in the Shambazar riot case at the Alipore Sessions. But where was the necessity of engaging a special barrister when there was a paid pleader to defend Government at the Alipore Court? Is not expenditure incurred in this way sheer waste of public money? The perpetual financial difficulty in which Government finds itself is due to its wasteful expenditure in a variety of ways. It is most fortunate for the high officials of Government in this country that the members of Legislative Councils do not possess the power of questioning Government about the expenditure of public money, otherwise this expenditure of Rs. 15,000 for the riot case would have been the occasion of an angry discussion in the Council. The people of the country have no voice in the expenditure of public money, and so the officials spend money anyway they like.

SAMAY,
Jan. 29th, 1892.

3. The same paper is very glad that Babu Ananda Chandra Roy has been acquitted at the High Court Sessions. The charge against him was of a serious nature, and the writer was sorry to hear a charge like that brought against one of his educated countrymen.

SAMAY.

4. The same paper refers to the case of the coolie girl Churki (paragraph 37) and observes as follows:—

SAMAY.

Churki brought a case against Mr. Walling in the Court of the Deputy Commissioner of Sibsagar. But it yielded no result, for when is justice obtained by a native against a European? In this case, however, the failure of justice is due not to the Judge but to the jury. The latter gave their verdict in favour of the prisoner, even though there was the clearest proof of his guilt. Nevertheless, the Judge, moved by considerations of justice, sentenced him to seven days' imprisonment and a fine of 100 rupees. The condition of the coolies in the tea-gardens of Assam is very deplorable, and oppression by the Anglo-Indians is daily increasing simply because Government humours them so much.

5. Referring to the acquittal of the accused in the Dacca Bribery Case, the *Banganivási*, of the 29th January, says that everybody is glad to see the accused acquitted. It is a

BANGANIVASI,
Jan. 29th, 1892.

The Dacca Bribery Case.

wonder that the authorities have prosecuted an innocent and respectable man simply on the false allegations of some very common people.

BANGAVASI,
Jan. 30th, 1892.

6. The *Bangavasi*, of the 30th January, says that the mofussil *hakims* have generally to work from 11 A.M. to 9 P.M., or later in the night, in order to keep their files clear.

This causes great hardship not only to the *hakims* themselves, but to the pleaders, parties, and amla of the court. The *hakims* have no alternative but to work in this way, because if they did not overwork themselves they would be under the risk of incurring the displeasure of Government, or even of losing their appointments. It is strange that a Government which does so much to prevent cruelty to animals should itself treat its own officials in this merciless manner. Again, a Judicial officer, with his brain heated and his temper ruffled by overwork, cannot be expected to dispense justice in a satisfactory manner. Government ought to devote a portion of its large income from the courts to increasing the number of its Judicial officers.

PRAKRITI,
Jan. 30th 1892.

7. A correspondent of the *Prakriti*, of the 30th January, says that touters have again become very numerous in the Courts at Alipore in the 24-Pergunnahs, and are doing much mischief to suitors. They were kept in check by Mr. Maguire when he was at Alipore as Joint-Magistrate. It is hoped that the authorities will keep an eye over those men in order that they may not cheat ignorant suitors.

SAHAYOGI,
Jan. 30th, 1892.

The Dacca Bribery Case.
Dacca Bribery Case:—

From the conduct of the case it was anticipated that Government would fail to unravel the mysteries underlying it. Of course, Madhab Chandra would have been thought innocent even if the verdict had gone against him. But the writer cannot say as much regarding Ananda Chandra Roy. A court of justice has, however, decided that Ananda Chandra is not guilty, and the writer must accept that judgment. It is a common belief that guilt does not go unpunished, but there are glaring instances of really guilty people having been acquitted by the law courts. Ananda Babu has been acquitted by the High Court, but people have not ceased whispering regarding him. Many people are saying that Ananda Babu has escaped scot-free. Yes, Ananda Babu has escaped scot-free on the charge on which he was indicted. But the disclosures which have taken place in the course of his trial have been a sufficient punishment for his former immoral conduct. It is hoped Ananda Babu will see fit to mend his ways in future.

DACCA PRAKASH,
Jan. 31st, 1892

The Dacca Bribery Case.

9. The *Dacca Prakash*, of the 31st January, has the following on the Dacca Bribery Case:—

This case proves how easy it is for those who have money and friends to help them to fight with Government in the law courts. It is clear from the depositions of the witnesses examined in this case that, for want of local knowledge, the case almost assumed the form of an *ex-parte* enquiry. The defence found no difficulty in making out that *daladali* was at the root of the prosecution. And the Standing Counsel, on his part, failed to put any of the following questions, which would have thrown light on the case: Whether or not *daladali* was really the cause of the prosecution? How many years ago did the *daladali* take place? Whether or not Ananda Babu and Isvara Babu made up their differences with each other, after the former had severed his connection with the Municipality and the latter his connection with the Loan Office? Whether or not they visit each other at each other's house and dine together? Whether or not it is a fact that the influential men of Dacca agreed among themselves to take steps to extricate Ananda Babu, who is the leader of the Dacca Bar, from his troubles, and thereby save their own reputation? Whether or not it is a fact that many pleaders voluntarily became losers to the extent of several thousands of rupees by residing in Calcutta for three to four months for the purpose of helping the defence? Whether or not Isvara Babu took upon himself the discredit of being a party to a *daladali* with the object of saving one of his own profession? Whether or not it is a fact that the same kind of misunderstanding exists between Digu Babu and Kisory Babu as that which has taken place between Bhagawan Babu and Abhaya Babu over the murder case? Whether or not it is a fact that Babu Rajanikant

Choudhuri and Babu Rajani Nath Bose, who are great friends and companions of Ananda Babu, who, by the way, was the pleader of Bhagaban Babu in the murder case, were the pleaders of Abhaya Babu in the same case? How is it that Isvara Babu and Ananda Chakravarti were not engaged as pleaders in that case? Whether or not it is a fact that, like Guru Charan, Jagat also spoke to many people about the bribe? Who shall say what complexion the case would have assumed if these and similar other questions had been put and answered?

(d)—Education.

The last Convocation.

10. The *Sahachar*, of the 27th January, has the following:—

SAHACHAR,
Jan. 27th, 1892.

In the course of his recent Convocation speech, the Viceroy said that he had no intention of amending the University Act in the near future, for the amendment in question would be a most difficult work. The writer had thought that a liberal statesman like Lord Lansdowne would not shun a task simply in consideration of its difficulty. It is now admitted by all thoughtful men that the Calcutta University stands in need of reform, and delay in introducing the necessary reforms will stand in the way of progress. The writer hopes that the Viceroy will re-consider the point. Previous Governors-General attended the Convocation meetings of the University only once or twice during their tenure of office but, unlike them, the present Governor-General has shown his appreciation of high education by attending the Convocation every time it has been held during the three years that he has been in this country. The weighty, well-reasoned and instructive speech of the learned Vice-Chancellor gave great satisfaction to the hearers. It is not always pleasant to make comparisons, still it may be said without fear of contradiction that the present Vice-Chancellor's devotion to the work of the University and unremitting industry in its performance, are unexampled. No other Vice-Chancellor or member of the Syndicate devoted so much time and energy to the University and with so much success.

11. The *Hindu Ranjika*, of the 28th January, cannot understand why the time for holding the Arts Examinations have been changed from April to February. The end of March or the beginning of April is the most suitable time for holding examinations, examinees getting the whole of the cold season to read and prepare. The dates for the present year are the 8th February for the Entrance Examination, and the 29th February for the First Arts and B. A. Examinations. But it would have been well if the dates had been 8th and 29th March, respectively.

HINDU RANJIKA,
Jan. 28th, 1892.

Then as regards the lower examinations, the Director of Public Instruction has determined to hold these examinations just before the Durga Puja holidays. But that will be a most inconvenient time for more reasons than one. The examinations will be over before the Durga Puja, and the new session will commence after it, that is to say, just at the beginning of the cold weather. But everybody knows that school-boys never read hard at the commencement of a session, and so, under the Director's new rule, they will play away the whole winter and read hard in the heat of the summer. Again, the rains set in in July and do not end till September, thereby seriously interfering with school attendance, which means a serious interruption in reading.

12. The same paper says that the Deputy Inspector of Schools, Nowgong, in the Rajshahye district, has proposed to abolish the middle vernacular classes from the Nowgong English School. But this would be a very injudicious step, and it is strange that a Bengali Deputy Inspector should be anxious to abolish the Bengali classes of an English school at the exact moment when the Governor of Madras is found insisting on the Eurasians of his province to learn the Bengali language. If the Deputy Inspector is determined to abolish the Bengali classes, then the school has really a very short lease of life to look forward to.

HINDU RANJIKA.

13. The *Banganivasi*, of the 29th January, says that the office of Director of Public Instruction should not be a monopoly of the officers of the Education Department. Generally speaking, the civilians possess more administrative ability than the officers of the Education Department, and it is not true

BANGANIVASI,
Jan. 29th, 1892.

The office of Director of Public Instruction.

The Bengali classes in an English school in the Rajshahye district.

that there are no learned men among them. The appointment of a civilian to this post may give umbrage to three or four high officers in the Education Department, but it will be the means of removing many crying evils from it. Nor would such an appointment be without precedent, for that most successful Director of Public Instruction, Mr. Gordon Young, was a civilian.

There will be no reform of the Education Department without a civilian at its head. So, when Sir Alfred Croft takes leave, a civilian should officiate for him.

BANGAVASI,
Jan. 29th, 1892.

14. The same paper has the following :—

There is now a cry everywhere that the students and young men of this country have become very wicked, having neither physical nor moral courage. Whether the complaint is true or not, the writer is unable to say. But from the ruling officers downwards, everybody is talking in this strain, and meetings are being held in the schools and colleges, and societies are being formed to encourage physical exercise, &c. Measures have also been adopted for the exchange of good feelings between Englishmen and natives. Heaven alone knows what result all this will produce. But of this there is no doubt, that the movement is nothing more than an empty agitation. The Bengalis are foremost in all movement for reform, reform being, as it were, a monopoly of theirs. The moment the authorities began to talk of the moral improvement of native students, the Bengalis responded to the talk by creating the Higher Training Association, which has the Lieutenant-Governor and other high officials for its supporters.

The morality movement.

BANGAVASI,
Jan. 30th, 1892.

The last Convocation.

15. The *Bangavasi*, of the 30th January, has the following on the last Convocation of the

Calcutta University :—

Last Saturday there was held a Convocation of the Calcutta University. Lord Lansdowne appears to be very fond of attending these Convocations. No one can say why this is so. Preceding Viceroy came to the Convocation only once during their whole tenure of office, but Lord Lansdowne comes to it every year. As usual, there were the Chancellor's and the Vice-Chancellor's speeches on the occasion, and the distribution of degrees to the graduates. The speeches, as might be expected, contained high encomium on the University. But many people have come to see that the Calcutta University is neither a seat of learning nor a place where students may learn the art of earning their bread. And the University authorities themselves have come to perceive as much. But these annual speeches are no remedy for the evil.

HITAVADI,
Jan. 30th, 1892.

16. The *Hitavadi*, of the 30th January, refers to the Convocation of the Calcutta University, and gives the substance of Lord Lansdowne's observations in regard to the Higher Training Association. What His Excellency said about the condition of the mofussil students studying in Calcutta contains not a trace of exaggeration. The writer has his personal knowledge of the miserable condition of these students, and it is for the improvement of their condition that the Higher Training Association has come into existence.

17. The *Gramvasi*, of the 1st February, says that the girls' school at Amta-Ruspur, in the district of Howrah, is in a flourishing condition, and the writer is at a loss to see why the aid of Rs. 12 formerly granted to it has been reduced to Rs. 10. Instead of reducing the aid should have been increased. The attention of the Educational authorities is drawn to the matter.

GRAMVASI,
Feb. 1st, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 2nd, 1892.

18. The *Dainik-o-Samachar Chandrika*, of the 2nd February, says that western education and western morality which have, for some time, been imparted to the boys in the schools of this country, are responsible for the low tone of morality which prevails among the student class of the present day. Englishmen look upon their own religion and morality as superior to the religion and morality of their Indian subjects, and are therefore anxious to impart the same to the latter. And the latter have therefore imbibed western education and western notions of morality, and conceived a liking for western manners and customs. In the struggle between the two systems of religion, culture and morality, the Indian system has had to give way a little, but the western system is yet far from occupying the place in the minds

The moral training movement.

of the people which its rival once did. Hence the immorality and unmannerliness observable in the rising generation of Indians. The disease has affected the very vitals of Indian society, and no tentative measures like those proposed by the authorities will check or cure it. Perhaps the medicine proposed to be used will aggravate the disease. No text-books, however good, no reading libraries of the sort proposed by the Viceroy, and no play-grounds for physical exercise will have the least effect on the manners and morals of the boys. The authorities will succeed only if they discountenance western religion and morality and teach Hindu and Mahomedan boys their respective religions and moral codes. They will succeed if only they learn to respect the religion and morality of their subjects, and try to impart a knowledge of the same to Hindu and Mahomedan boys, through the medium not of the English language, but of their respective vernaculars. As it is, the measures proposed by the gentlemen at the head of the Government will not succeed. The attempt to impart morality to Hindu boys with the help of non-Hindus and westernised Hindus is destined to fail. *Dharmaniti* is the basis of morality and good manners, and without it no amount of wholesome reading or instruction can produce the desired effect or impression. The promoters may get credit in England for their efforts in this direction, and the Babus here may applaud them, but those efforts will lead to no good result.

(e)—*Local Self-Government and Municipal Administration.*

19. The *Burdwan Sanjivani*, of the 26th January, says that the Engineer of the Burdwan Municipality having over-assessed the house-rate in one case, the house-owner appealed to the Chairman against the assessment and named,

BURDWAN SANJIVANI,
Jan. 26th, 1892.

An assessment case in the Burdwan Municipality.

at the request of the latter, three Commissioners by whom he wished to have his appeal heard. And the Chairman himself appointed three more Commissioners for the same purpose. Thus six Commissioners were appointed to hear the appeal. On the day of the hearing, one of the Commissioners appointed to hear the appeal said, in the presence of the other five, that as he had been specially requested by one of his colleagues, whom he named, and who was one of the five, to confirm the Engineer's assessment and dismiss the appeal, he did not like to sit on the appeal bench. The writer is both sorry and scandalised to hear this. He now sees that people seek Commissionerships not simply to serve the interests of the public, but also to gain their own private ends. The Commissioner who is here charged with having tried to influence the judgment of his colleagues should come forward and explain his conduct.

20. The *Bangavasi*, of the 30th January, has the following:—

BANGAVASI,
Jan. 30th, 1892.

Although Local Self-Government has been in a manner established in most places in the country, still the people, as a body, know very little about, and take very little notice of, the matter. It is true that a few natives who

"Local Self-Government not wanted."

live in the towns or other places of importance and know English or mix with Englishmen are more or less enamoured of self-government, but their number is extremely small, and they are, besides, men who may not improperly be regarded as thoroughly denationalised. The people, as a body, have no direct concern with self-government, and understand neither the English word "self-government," nor its Bengali equivalent *atmasasan*. They neither understand it, nor try to understand it, nor wish to understand it.

There were municipalities in the country even when there was no local self-government. The work, too, which is now done by the District and Local Boards was done for the country even before the introduction of local self-government. As a matter of fact, no real or substantial improvement has been effected either in the municipalities or in the other parts of the country after the introduction of that measure. The result of its introduction has rather been the very opposite of improvement.

The very same agency, namely, the native members, which performed the business of municipalities and kindred institutions before the introduction of self-government, has continued performing the same business after its introduction, the only difference being that, whereas formerly all the members were appointed by the Government, at present only a certain proportion of the members is so appointed, and the remainder is elected by the people. Now, it is

the "election" of this small proportion of members by the people that constitutes the whole of what self-government now means for them. There is no self-government in any other sense or matter. Formerly the rates were fixed by Government, and were levied under a law enacted by Government. The case is just the same now. The heads prescribed by Government such as roads, conservancy, schools, dispensaries, &c., on which money used to be spent formerly, are also the heads on which local bodies have to incur expenditure in these days of self-government. The people now pay taxes just as they paid them before. They now enjoy happiness and suffer misery just as they enjoyed happiness and suffered misery before. And the introduction of self-government has brought them nothing new except, perhaps, this, that on the occasion of every fresh "election" they are subjected to trouble and harassment. The moment the election excitement is over, the people and the elected members alike experience relief, and relapse into their normal state of apathy and inaction.

And yet it is this self-government or election about which newspaper editors seem mad and which the Babus are passionately in love with. Indeed, they consider this "election" treasure more valuable than the most precious of gems. And the wishes of the Congress would probably be very near fruition if the principle of election were introduced in the Legislative Councils of the country. It is principally for this reason that the *Bangavasi* cannot bring itself to agree with the Congress. Election is doing no good to the country; it is doing a good deal of harm.

It is no use discussing the question whether or no the elective principle is theoretically beneficial or injurious. Let the elective system continue in those countries where it has proved beneficial. The only remark that need be made here is that the system is not suited to this country.

It is clear that the country will not gain by the introduction of the elective system. The system does not obtain in the Legislative Councils, of which all the members are appointed by Government. Men like Kristo Das Pal, Raja Peary Mohan Mukherji, Sir Romesh Chunder Mitter, Dr. Rash Behari Ghosh and others, are thus selected by Government to fill seats in those Councils. No one would perhaps, believe, even in dream, that the elective system could possibly return to the Councils fitter and better representatives of the people than these men. And supposing that there have been instances in which the Government nominee has proved incompetent or worthless, what guarantee is there that the elective system will never return equally incompetent or worthless men? Everybody is probably aware that not a few of the elected members of the Boards and municipalities are veritable dunces utterly unfit for the offices they have been called on to fill. If Government officials make mistakes in selecting men, why should it be unusual or impossible for ordinary people to make similar mistakes? But in this matter Government officials are free from a risk and a danger which attends all popular elections, namely, fear of oppression and improper influences. It is a fact within the knowledge of the writer that many candidates for memberships of Boards and municipalities are in the habit of intimidating voters and resorting to vindictive measures against their opponents. Any one who has the least knowledge of election affairs will admit the truth of this statement. Self-government or the elective system is doing great harm to the country, and instead of trying to encourage or expand it, the people should take steps to get it abolished.

SAHAYOGI,
Jan. 30th, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 2nd, 1892.

21. The *Sahayogi*, of the 30th January, cites cases of ill-treatment of passengers on board steamers between Khulna and Barisal. The writer calls upon the District Board of Backergunge to look to the matter.

22. The *Dainik-o-Samachar Chandrika*, of the 2nd February, has learnt from the *Amirta Bazar* newspaper that even women are canvassing votes for the ensuing election of Commissioners for the Calcutta Municipality. They are visiting the wives of the principal voters at their houses and by winning them over are bringing pressure on their husbands to vote for their candidates. Election is an English institution, and seeing that women play an important part in English elections, it is no wonder that the same thing should happen here also. The elective system will not attain its utmost perfection here until the wives, sisters and daughters of candidates for Commissionerships in Calcutta

go about calling upon unwilling male voters with the object of securing their votes on behalf of their relations. It is said that long ago the young and beautiful wife of an English Duke went out collecting votes for her husband. A voter said to her, 'I will vote for your husband if you allow me to kiss you only once.' The writer will not say what followed next. Will things of the same kind happen in the election of Commissioners for the Calcutta Municipality? The writer never thought that *kunkis* could be used even in these kheddass for Municipal Commissionerships. Self-government indeed!

(g)—*Railways and communications, including canals and irrigation.*

23. The *Dacca Gazette*, of the 25th January, says that the third class carriages in the night trains on the Dacca-Mymensingh Railway are either not lighted at all or lighted so unsatisfactorily that the lights go out before the train has done half its journey. This causes great inconvenience to passengers, who are exposed to petty thefts in consequence of the darkness in the carriages. Lately some pieces of cloth were stolen out of a bale of cloth at the Kalibazar station. This desire on the part of the Railway authorities to make a small saving by not lighting their carriages will make the line unpopular with the public.

DACCA GAZETTE,
Jan. 25th, 1892.

24. The *Sahachar*, of the 27th January, is glad to learn that Government has sanctioned the construction of the Magra-Tarakeswar railway line. It was hinted in some newspapers, that, as the line in question was to be constructed by natives, Government was in no hurry to give the necessary sanction. There is no truth in this, for, as a matter of fact, Government has given its sanction as soon as it has been possible for it to do so. Whether or not the channel through which a proposal of this kind must pass before it receives the sanction of Government can be shortened is a different question altogether. Possibly Government can shorten the road, but to say that, in the present case, it purposely withheld its sanction because it did not like the idea of a railway line being constructed by natives, would be to make a most unwarrantable statement. A European firm applied for the construction of two branch railways before the Bengal Provincial Railway Company sent in their proposal, and their application is still under consideration. The delay in giving sanction in such cases is owing to the number of authorities who must be consulted before it can be granted. But the delay should be diminished if possible.

SAHACHAR,
Jan. 27th, 1892.

25. The *Banganivasi*, of the 29th January, says that, considering the importance of the Naraingunge station on the Dacca-Mymensingh Railway, one would have thought that the station would be a big one with all possible accommodation for passengers. But, strange to say, the station has been allowed to remain in a most miserable condition, without a waiting-room for native ladies and even sufficient accommodation for male passengers. Passengers have also to suffer great inconvenience for want of a urinal and a privy.

BANGANIVASI,
Jan. 29th, 1892.

(h)—*General.*

26. The *Sahachar*, of the 27th January, says that, in consequence of the Dress circular, the price of black cloth has increased four or five fold, and it will be most hard for poor clerks getting Rs. 20 per month to spend Rs. 30 on black chogas and chapkans and pantaloons. Will it not therefore be better to exempt clerks getting less than Rs. 50 per month from the operation of the circular?

SAHACHAR,
Jan. 27th, 1892.

27. The *Darussaltanat and Urdu Guide*, of the 29th January, says that, considering the great latitude which was taken by the clerks in Government offices in the matter of dress, the Lieutenant-Governor has done well by issuing a circular requiring all clerks in offices under the Bengal Government to use dress of a pattern. The Viceroy, too, should issue a similar circular for those who attend levees, &c.

DARUSSALTANAT
AND URDU GUIDE,
Jan. 29th, 1892.

28. The *Samay*, of the 29th January, publishes a comparative list of the salaries of the Secretaries and Under-Secretaries of the Governments of Bengal and the North-Western

SAMAY,
Jan. 29th, 1892.

Provinces, respectively, and observes as follows:—It is clear from the list that in Bengal the staff of Secretaries and Under-Secretaries cost Rs. 28,000 more annually than the same staff does in the North-Western Provinces. Here is therefore an opportunity for making a large saving, but unfortunately the Lieutenant-Governor does not care to look to this matter. While large sums are being wasted in order to fill the pockets of the civilians, His Honour has made up his mind to take away from the poor Secretariat clerks on small salaries what little advantage they had hitherto enjoyed. The system of progressive salaries has been abolished, and the poor clerk has been robbed of his hope of getting increments of pay from time to time in the course of his service. The abolition of the graded system has astonished the writer. Considering that the system is still in force in the other Provinces of India, one is at a loss to see why the order for its abolition here has been passed by Lord Lansdowne and Sir Charles Elliott.

PRATIKAR,
Jan. 29th, 1892.

29. The *Pratihar*, of the 29th January, says that it is, indeed, a new thing to hear that people serving in offices connected with Government do not get their pay regularly. But

Census clerks.

such a thing has actually happened in the Census offices generally, and specially in the Census office at Berhampore. The salaries of the employés in the latter office are three or four months in arrears. Most of them have come from different parts of the country, and it is very hard for them, poorly-paid as they are, not to get their salaries for three months. Sometimes, after their services had been dispensed with, deductions have been made from their salaries on various pretexts. In most places the employés in the Census offices are showing a disposition to disobey the orders of their official superiors. But has any enquiry been instituted to ascertain the cause of this spirit of disobedience?

SANJIVANI,
Jan. 30th, 1892.

30. A clerk in Government service has written to the following effect in the *Sanjivani*, of the 30th January, regarding the Lieutenant-Governor's Dress circular:—

The Dress Circular.

The Lieutenant-Governor would have all clerks, mohurirs, &c., in Government service use a uniform consisting of pantaloons and a black chapkan and choga, and his Secretaries have written to all the district officers acquainting them with this desire of His Honour.

The Lieutenant-Governor ought to have considered whether the dress he has prescribed would not be too expensive for persons who get a salary of not more than twenty rupees a month. A black suite of office dress cannot be made of any other cloth than either serge, cashmere, broad-cloth, alpacca, or paramatta, every one of which is a costly article. Such a suit will cost not less than eight or ten rupees, a sum on which a poor clerk's or mohurir's family could live for two weeks in these hard times. It is strange that the Lieutenant-Governor should find it in his heart to issue such a circular after having, during his late tour, witnessed with his own eyes the miserable condition of the Government clerks, &c., in the mofussil. If His Honour cares to enquire, he will find that there are clerks in the service of Government so very poor that their families have to take one meal a day, and their children have to go without any warm clothing whatever in the coldest winter. The climate of the country, too, will be a serious obstacle to the clerks using a black dress in all seasons of the year. If the Lieutenant-Governor has meant this dress to be a *distinctive* costume for the clerks, his object will not be gained, for men in various other capacities of life, high and low, use this very dress. It is hoped, therefore, that the Lieutenant-Governor will reconsider the circular and prescribe some dress which will be cheaper than the one which has been ordered. A white dress made of long-cloth will suit the clerks best, as it will be very cheap and decent and can be also used in all seasons of the year.

SANJIVANI.

31. The same paper has an article on *ganja* in which authority is quoted

Government's trade in *ganja*. to prove the poisonous character of the narcotic, and the remark is made that Government finds much virtue in the drug, although the medical profession looks upon it as a poison, and evidence is on record to show that men have become mad or incapable by its use. Does Government praise the drug because it fetches it an annual revenue of twenty-three to twenty-four lakhs of rupees? It is time for Government to change its policy and cease poisoning the people of Bengal.

What harm does Government's opium business do to us? Does Government press us to eat the drug? Or is it that the sight of an opium shop creates such a craving for the article that one cannot help eating it? Now, the opium shops, as such, possess no attractions for the people, their existence merely making it easy for habitual opium eaters to buy it for their use. We believe that most of those who use opium suffer from some disease and use it medicinally. Opium is a medicine in gout and in all diseases of the bowels and kidneys. That opium used in old age prolongs life is also a common belief. For all these reasons many people use the drug in large or small doses and gradually become confirmed opium-eaters. It is not the sight or appearance of the opium shops, which by the way is the most revolting possible, that attracts men thereto. Nor is it the case that men eat opium for the purpose of showing their loyalty to Government which trades in that article. Nor, again, do people go to the opium shops from the consideration that by buying opium they would help to rescue Government from its financial embarrassment. Habitual opium-eaters can do without their daily bread rather than forego their regulation dose of the drug. Again, opium is largely used as a medicine in all systems of medical treatment—allopathic, homœopathic, ayurvedik. People resort to the opium shops for all these purposes, and not a man is attracted to them by their mere appearance, as is the case with liquor shops. An opium shop has nothing of the wine shop's attractive glitter of glass and beauty of label. Nor does a dose of opium produce that exhilaration of spirits which makes the wine-bibber sing and dance in joy. What attractions then does an opium shop possess for the public? We do not really see that an opium shop licensed by Government can hold out any temptations to men. Its appearance is rather calculated to repel men from it. If it had been otherwise, if the mere sight of an opium shop had been enough to attract customers, we would have freely condemned the opium business of Government.

A person under the influence of opium does not become querulous or boisterous. Nor does a habitual opium-eater bring beggary and destitution upon himself and family, and die an untimely death. The number of untimely deaths among opium eaters is very few. If it had been otherwise, we should have been the first to condemn the opium trade and ask Government to discontinue the sinful business.

It is true that opium is used for committing suicide. But those that will commit suicide will commit it even if they do not get opium for the purpose. Government does not trade in arsenic or ropes, and yet many people put an end to their lives by swallowing the former or drawing the latter round their necks. If Government discontinues its opium business, others will take it up, and there will still be cases of suicide from opium-poisoning. We are therefore really unable to understand what harm is done by the Government's trade in raw opium.

These remarks apply in some measure to the different preparations of opium, and particularly to *guli*. The *guli* shops present a most repulsive appearance. As it is, however, desirable on various grounds that such shops should cease to exist, the writer would not object to Government's directing their abolition.

What good will the changes now proposed to be made in connection with Government's opium business do to the country? And is it possible to do the amount of good that is expected? We do not see that the Government's opium business does any harm to anybody. Opium cultivation will not cease even if Government gives up the business. Nor is it desired that that cultivation should cease. Now, suppose Government gives up the business, and somebody finds himself at liberty to grow and sell and purchase opium. Suppose the opium shops flourishing as before, with this difference only that the signboards put up in front of the shops no longer contain the words "By order of Government." The accounts are made up, and they disclose a large deficit in the finances. Government, however, must meet its regular expenditure, and that means that the people must raise the money from other sources. It is thus clear that the people will gain nothing by the abolition of the Government's trade in opium.

BANGAVASI,
Jan. 30th, 1892.

33. Referring to the abolition of the graded system of pay in the Bengal Secretariat, the same paper says that the Lieutenant-Governor, highly-paid as he is himself, will scarcely understand the misery which this retrenchment will cause to the poor clerks, or he would not make the change in question. The measure has been prompted by a desire for retrenchment; but the writer cannot approve of retrenchment by taking away the bread from the poor clerk's mouth. Retrenchment can be effected in many other ways.

SAMVAD PRABHAKAR,
Jan. 30th, 1892.

34. The *Samvad Prabhakar*, of the 30th January, says that, at the instance of Mr. Risley, the Lieutenant-Governor has ordered the abolition of the graded system of pay in the Bengal Secretariat from the present month. And not only will the graded system be abolished, but the salaries attached to several big posts will also be reduced. But these orders will not apply to the Revenue Department. Mr. Risley has thus taken care to save his own clerks. The Lieutenant-Governor thinks that the clerks in the Revenue Department have to work very hard and do the most difficult work in the whole Secretariat. This may be true or not, but the distinction made is very invidious. The retrenchment will prove a source of great hardship to the Secretariat clerks, seeing how hard the times are getting. It is hoped the Lieutenant-Governor will reconsider his order and see his way to rescind it.

PRAKRITI,
Jan. 30th, 1892.

35. A correspondent of the *Prakriti*, of the 30th January, says that 29 villages within the jurisdiction of the post-office at Ilchhoba-Mundalai, in the district of Hughli, were formerly served by two post peons. But one of them has since been dismissed, and, as a consequence, letters are not now regularly distributed, and the zemindars, officials of Government, and men of business living in the neighbouring villages have become greatly inconvenienced.

VI.—MISCELLANEOUS.

HITAKARI,
Jan. 22nd, 1892.

The death of Prince Albert Victor.

36. The *Hitakari*, of the 22nd January, appears in black, mourning the death of the Prince Albert Victor.

SANJIVANI,
Jan. 23rd, 1892.

37. The *Sanjivani*, of the 23rd January, has an article entitled "Terrible, terrible, terrible occurrence," in which the following account is given of an attempted outrage upon a coolie girl, named Churki, by a tea-garden manager in Assam :—

On the 2nd September last, Mr. C. O. Walling, the Manager of the Machhri Tea-garden, some ten or twelve miles from Sibsagar, employed Churki with two other coolie girls to coat the walls of his bath-room with mud. At noon, he took Churki into his bed-room and told her of his evil intentions. The girl refused to accede to his request. On this Mr. Walling attempted to employ force, but the girl ran away to her companions. She was, however, followed by Mr. Walling, who began to beat her with his fists, and also struck her with a cane. Not content with this he confined her, tied hand and foot, in the bath-room. Churki's mother, who was also a coolie in the same garden, having come to know these facts, reported to the police, and was assured by the Sub-Inspector that the matter would be brought to the notice of the Magistrate. Mr. Walling having heard of this released Churki, but gave orders to his servants not to allow her, or her mother, brother, or sisters to go out of the garden, and not to pay them their full salaries until Churki should acquiesce in his proposal. In this way the months of September, October and November passed away. On the 19th December Churki was taken to work in the Manager's vegetable garden. As she was working there, Mr. Walling appeared and tried to take her by force to his bungalow. Churki, seeing that it would be futile to resist, told Mr. Walling that she would visit him at the proper time in his own bungalow. Thus assured, Mr. Walling let her go for the time. In the meantime, Churki fled from the garden into an adjoining jungle, where she stayed the whole day. At nightfall she took refuge with one Nuna Majhi who lived hard by. Here she was met by her brother, who advised her to seek the protection of a law court. The brother went away to get funds for this purpose from their mother in the

garden, and returned with some money the day after. With this money they went to Sibsagar and lodged a formal complaint before the Deputy Commissioner, who took down the girl's evidence and ordered a police investigation. The police, after enquiry, sent up the accused for trial under sections 354, 342 and 323 of the Indian Penal Code. The case was tried by the Deputy Commissioner with the assistance of a jury composed entirely of tea-planters. The jury found the accused guilty only on the charge of wrongful confinement and using criminal force towards the complainant and acquitted him on the more serious charges. The Deputy Commissioner, however, was dissatisfied with the verdict, and sentenced the accused to a week's rigorous imprisonment and a fine of Rs. 100, strongly animadverting on his conduct as an Englishman.

38. The *Charuvarta*, of the 25th January, appears in black, and deeply condoles with the Queen and her family in their bereavement.

CHARUVARTA,
Jan. 25th, 1892.

39. The *Burdwan Sanjivani*, of the 26th January, says that, in accordance with the recent dress circular, all persons employed in the public offices in Burdwan have had to supply themselves with black chogas and chapkans. A clerk of the Commissioner's office could not, however, for want of means, get the required articles of dress, and the Commissioner himself paid for them. The writer is very glad to note this instance of liberality on the part of the Commissioner. Formerly a good many civilians used to help their amla with money, but such liberality on their part has become rare of late. And that is the reason why the writer is so glad to notice this instance of liberality on the part of the Commissioner. The Commissioner's prolonged stay in the Burdwan Commissionership will be of great benefit to the poor of the district.

BURDWAN SANJIVANI,
Jan. 26th, 1892.

40. There is in the same paper, a poem commemorating the Lieutenant-Governor's recent visit to Burdwan, from which the following is taken:—

A poem on the Lieutenant-Governor's recent visit to Burdwan.

BURDWAN SANJIVANI.

We thought that we would have to suffer no misery during your Honour's administration, but, in point of fact, we are being sorely troubled at heart in consequence of taxes, &c. O! thou, who art the protector of the lives of the people of Bengal, we have another thing to bring to your notice, and that is, that we are being deeply aggrieved by the conduct of the road cess office. Although we are submitting road cess returns twice or thrice over, we are thoroughly harrassed by being required to furnish explanations for not submitting them. We earnestly beseech your Honour to save us from this serious danger. O! thou ornament of Bengal, you are the protector of our lives, and it is for this reason that we are making our grievances known to you.

41. The *Banganivasi*, of the 27th January, says that a tiger is committing great havoc in some villages within the jurisdiction of the Lalpura and Charchat stations in the Rajshahye district. The animal has already made some two to three hundred victims, and is still taking four or five lives every night. It is to be regretted that no steps have yet been taken by Government to save the lives of its subjects. But the Raja of Natore, Babu Jogindra Nath Ray, Bahadur, has personally come to the village Arain with seven elephants and a number of shikaries to capture the beast. He has not, however, yet been successful.

BANGANIVASI,
Jan. 27th, 1892.

42. The *Sanjivani*, of the 30th of January, says that cases of suicide by respectable women in this province are increasing in number. Its cause ought to be ascertained.

Suicide among native women.

SANJIVANI,
Jan. 30th, 1892.

Lately the wife of one Babu Hem Chunder Dutt, in Khelat Ghose's Lane, committed suicide by swallowing opium. It has been given out that the fatal occurrence was the result of some unhappy family quarrel. But has anybody enquired why these quarrels have become so frequent now-a-days? And why they terminate in suicide on the part of the wife? It is very probable that native women have at last come to realise their dignity as members of the sex, and will not, therefore, tolerate any more the treatment, no better than that which is accorded to domestic cats and dogs, which their husbands have so long thought fit to bestow upon them. The rage for suicide will go on increasing until husbands see fit to accord better treatment to their wives. The Hindu shastras enjoin the highest respect for woman, but *nabya* (young) Hindus

take a delight in insulting the fair sex wherever they meet them, at home or out of doors.

SANJIVANI,
Jan. 30th, 1892.

43. The same paper has an article describing the treatment which is received by coolies in the tea-gardens of Assam, in which the writer says that, in the course of a recent visit to that province, he had opportunities for conversation with several pleaders of the local bar and with several Assistant Surgeons, all of whom dwelt on the cruel treatment which is received by coolies. The Assistant-Surgeons, one and all, said that the only disease from which coolies suffer in the tea-gardens is that caused by insufficient food and overwork, and that *post-mortem* examinations of the dead bodies of coolies reveal symptoms corroborative of this view. When any coolie falls ill, he is sent to hospital, but a vigilant eye is kept over him. If he dies, there is an end of the matter. But if he recovers, he is again brought to the tea-garden to go for another period through the same routine of overwork and insufficient food until the poor creature falls a victim to the cruelty of his master. The death-rate in the gardens is much heavier than what is shown to the public. Very large numbers of deaths are hidden in the returns under the head of fugitives from the gardens.

In justice to some of the tea-planters, however, it must be said that they never treat their coolies cruelly, they rather treat them most kindly and give them better pay than is given in most other gardens. The pleaders of Dhubri asked the writer to request the Indian Association to depute some persons to travel every day between Jatrapore and Dhubri on board the coolie steamer, and to explain to the coolies the purpose for which they are transported. This will save many of the unfortunate creatures from falling into the miserable lot of tea-garden coolies. A vigilance committee might also be formed from among the educated people of Dhubri to watch over the interests of these poor people.

PRAKRITI,
Jan. 30th, 1892.

44. A correspondent of the *Prakriti*, of the 30th January, says that want of good drinking water is being greatly felt at Sutragar in the district of Nuddea, there being no good tank in the place. The Chairman of the local Municipality has been applied to on the subject, but to no purpose. The members of the Local and District Boards have spent much money uselessly in sinking wells at the outskirts of the village, but the rate-payers have derived no benefit therefrom. Government is asked to get the old tank in the village re-excavated.

URIYA PAPERS.

UTKALDIPIKA,
Jan. 2nd, 1892.

45. The *Utkaldipika*, of the 2nd January, is glad to learn that the Pans of Angul have given up their unsettled pilfering habits, and have settled themselves into a peaceful agricultural population by cultivating lands that have been placed at their disposal for such purposes.

UTKALDIPIKA,
Jan. 2nd, 1892.

AND
URIYA AND
NAVASAMVAD,
Jan. 6th, 1892.

46. The *Utkaldipika*, of the 2nd January, and the *Uriya and Navasamvad*, of the 6th January, express regret at the untimely death of the Raja of Talchar, and suggest that the Court of Wards, who are now to take the management of the estate into their hands, should make such arrangements for the education of the minor as will not anglicise him in any way.

UTKALDIPIKA,
Jan. 2nd, 1892.

47. The *Utkaldipika*, of the 2nd January, is sorry to notice the high price of rice obtaining at Cuttack at a time when the harvest is generally reaped and rice is sold at a cheap price, and remarks that the staple food must sell at famine prices a few months hence when the quantity of paddy available for consumption in the district will have been exported to distant places.

UTKALDIPIKA

48. The same paper points out, in connection with the settlement that is in progress in Orissa, that the interests of the zemindars are in great danger. In the last settlement they were satisfied with small *malikanas*, because the quantity of uncultivated land at that time was larger, and they hoped to make some profit by bringing it under cultivation, whereas at the present settlement, there being no such prospect of gain, the rates of their *malikana* ought to be considerably raised. The lowest rate of *malikana* on the jama ought to be 50 per cent.

The same paper further points out that the settlement, when completed, instead of being made temporary, ought to be declared permanent. Government promised a permanent settlement for Orissa several times. The Secretary of State has ruled that when 80 per cent. of the lands in any province are brought under cultivation, a permanent settlement of revenue may be made for that province without any difficulty.

49. The *Uriya and Navasamvad*, of the 6th January, looks upon the opium agitation in England and India with suspicion, and remarks that if the opium revenue is

The Opium agitation.

abolished, another and a more obnoxious tax may take its place to supply the deficit in the public exchequer.

URIYA AND
NAVASAMVAD,
Jan. 6th, 1892.

50. Referring to the subject of the sanitation of Puri town, the *Utkal-dipika*, of the 9th January, observes that proper steps should be taken to repair both the tanks and the wells in the town and to fill the former with fresh water. It would be simply impossible to prohibit pilgrims from using tank water which is held sacred.

Drinking water in the Puri town.

UTKALDIPKA,
Jan. 9th, 1892.

ASSAM PAPERS.

51. The *Paridarshak*, of the 25th January, appears in black on account of the death of Prince Albert Victor, and expresses deep sympathy with Her Majesty in this her bereavement.

The death of Prince Albert Victor.

PARIDARSHAK,
Jan. 25th, 1892.

52. The same paper says that Mr. Lee, the Officiating Deputy Commissioner of Sylhet, has called upon the Sylhet Municipality to make arrangements for the lighting of the town. But as the Municipality is being pressed by the Chief Commissioner to procure funds for the supply of pure water, Mr. Lee's proposal is likely to meet with the disapproval of the Chief Commissioner, who is well aware that the Sylhet Municipality is not rich enough to incur two expenditures at one and the same time.

The Sylhet Municipality.

PARIDARSHAK.

Another proposal of Mr. Lee's is also not likely to meet with the Chief Commissioner's approval. It is that the Municipality should call upon all house-owners to re-excavate their tanks and destroy all bamboo clumps within the municipal area. Mr. Ward lately proposed the filling up of tanks in view of the water-supply scheme which he is urging the Municipality to give effect to as soon as possible. And he will not certainly approve of the house-owners being compelled to incur this unnecessary expenditure. In this connection the writer would draw attention to the filthy condition of the Doctor Saheb's tank, though it is under municipal supervision.

53. The same paper says that bands of *pardeshis* in disguise have been committing theft in Sylhet. The other day a *bad-mash* in the guise of a Brahman was apprehended by the police. The police should keep a sharp eye on all people in disguise.

Badmashes in Sylhet.

PARIDARSHAK.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 6th February 1892.

